

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JUNE 17, 1909.

NEW SERIES VOL. XI. NO. 24.

Sunday School Lecture by W. B. Earnest.

1. Grade your classes.
2. Promote your scholars.
3. A mule got in the rut, and we like the same plan.
4. We are somewhat like the old hen that hatched ducks and all went to the pond. Don't you see?
5. Tell me how to wean those scholars from their teachers?
6. Teacher training course, then teacher meetings, it takes grace, grit and greenback to foster a Sunday School to success.
7. Boys from 10 to 15 years old have organized themselves into an order, midnight prowlers of the hour.
8. Good morning Pat; what did you give your mule that was sick? I gave him spirits turpentine; good evening Pat, what did you give your mule? Spirits turpentine; it killed mine. So it did mine, too. Don't be in too big a hurry.
9. All I know some one has learned it to me. Look after your classes. If any one is missing at recitation visit him or her and see if they need anything.
10. Hold teachers' meetings each week, plan for the best way to foster the work.
11. I heard of a gentleman that wrote a lady asking her to be his wedded wife, answer by wire. She asked how many words could be sent for 25 cents? 10 replied the agent. Write 10 times and sign my name to it.
13. Three things we should know. 1st the Book, 2nd the boy, 3rd the best methods of teaching.
14. Teachers should work and study together.
15. A traveling man showed his samples and did not get the order, you must deliver the goods if you hold your job.
16. Poured the alcohol into the egg, what was the result?
17. The missionary's command is to teach, look on the field, inform ourselves.
18. Pray ye the Lord of the harvest, to send laborers into the field.
19. Lift up your eyes on the field that is white to harvest.
20. There are some saved that are not developed into usefulness, all saved men are missionaries if they knew it to be so.
21. What we need is light on the subject of missions, that's all. Teach the boys and girls to glorify God in giving and we will cure the mission disease.
22. The reason why we do not give is because we have not been taught to do so, when young, don't you see?
23. Take your church letter with you, join as soon as you get there.
Give one-tenth as the Lord has taught, for the support of His cause.
24. Study the teachers' training course that is furnished by our Sunday School Board. We people haven't been trained as we should have been.
25. Teachers teach your class missions for it is the Lord's command.
26. Feed the cow corn in the ear, pack it in with the cob. We have been fed on soft corn and choked with the cob too long.
27. In order to succeed in your class you must let your light shine as a teacher, exemplify the life of Christ each day.
28. Teachers teach your class to love and honor your superintendent, each other and their pastor.
29. It is worth more to you as teachers than the gold of Ophir or the silver of Peru or the cattle of a thousand hills, to teach or be a teacher in winning souls for Christ.
30. From three to five joined the churches, from 20 to 80 joined the churches where I have held meetings with and without Sunday Schools.
31. Lost boy found, a Father's heart made glad, the boy lost in sin may be led to Christ by a faithful and ardent teacher.
32. You can help the pastor preach if you will do your best on teaching.
33. It's the duty of the Sunday School to help the pastor preach stronger sermons. What do you know about Christ that some one hasn't taught you?
34. You can help the pastor hold the congregation by going out after the absent scholars of your classes. May the Lord help you to be faithful to the cause to which you have espoused.
35. Teachers, we need to devise plans in the teachers' meetings to make our Sunday School better.
36. The Sunday School helps our homes, keeps down desecrations on the Sabbath, it's a protection to temperance, and teaches our people what is right against wrong.
37. Classes are a benefit to their teachers, it gives the teacher something to do, and how to do it in the best way to glorify God and help humanity.
38. The class helps the teacher to prepare the lessons that they are to teach, teachers should make preparations because they are responsible how and what they teach.
39. Results of the Sunday School, instrumental in leading their classes to Christ and to glory, to usefulness, honor to God and to man.
40. I once heard of a minister preaching a sample sermon. He asked one of the deacons how he liked it, the answer you preached mighty long, preached mighty loud and after getting rid of all that I am sure you feel better.
41. The man may be saved and yet need to be taught the laws and commands of God, His command was to disciple, then to teach, to observe all things.
42. Teachers go into details. Jesus wants you to teach everything that He commanded in the way He commanded it to be taught, nothing less will suffice.
43. Teaching dispells ignorance and superstition. Look on our non-giving churches. Teaching establishes character, I mean Christian character, jealousy and ignorance need be from our hearts and minds removed, and Christ enthroned therein.
44. The church's obligation to the teachers. In establishing the teaching of the Bible, come bring your children, pray for the superintendent and his corps of teachers.
45. The duty of the superintendent, equip the Sunday School with good teachers, those that can and know what and how to teach, if the Sunday School fails the church is responsible, if the church fails to teach all things she is found guilty of the sin of omission to her Lord and King.
46. Dearth of power, dearth of obedience, dearth of willingness to do the Master's will means death.
47. The church and Sunday School failing to teach all things means to thwart or kill and destroy the power that may be in you.
48. The church that isn't teaching all things is out of touch and union with God and his work, hear me.
49. A gentleman once went to sea, paid his fare, boarded the ship scarce of means, bought crackers and cheese, beneath him the cook was barbecuing a turkey, I would like to have some of that turkey for my dinner. You fool you paid for your meals when you bought your ticket. Christ paid the price for our sins on the cross, don't you see?
50. Gen. Gordon ran for United States Senator. I had made up my mind to vote for another man, but when I saw the scars that the wound of the enemy's sword had made I had to vote for Gordon. Teachers show your classes the scars in Jesus' hand and tell them to live for Him who died for them.

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S. B. CULPEPPER



THE BAPTIST RECORD

Thursday, June 17, 1909.

1. I once heard of a nurseryman that sold all his goods scions kept the little ones. Teachers train the little ones to love and obey God and honor men.

2. The cross-eyed man that can't see straight. Superintendent grade your classes, promote your scholars, appoint your teachers, see after the new comers, do your best at the time.

3. A good superintendent, conservative teachers to their superintendent have different programs for each Sunday, some on music, some on talks and some on paper.

Letter No. 13—To One Who Asked Me to Show Him Wherein Baptists Differ From Other Denominations (Continued).

My Dear Friend—In my former letter I set forth three of the great truths centering in Jesus Christ, Who is the all and in all of Baptist doctrine. My last deliverance was: Baptists stand alone in maintaining that the new birth is entirely the work of God, without the intermediary work of pope, priest, or any such thing. So this letter begins where the former stopped.

Jesus Christ Can Actually Save Men and Women From Their Sins.

(1) He saves from the guilt and condemnation of sin so completely that the moment he exercises faith in Him, he stands before God as guiltless and as uncondemned as one who never had sinned and never shall. (Jno. 18; 5:24; Acts 13:39). That is called Justification by Faith."

(2) He saves from the power of sin so completely that when one has put his life about Him (believed on Him), nothing is able to take it away (Rom. 8:31-39). That is called "Assurance"; and "blessed assurance" it is!

(3) He saves from the effects of sin so completely that when the work of grace has been finished, the Christ-centered life finds itself not only restored to divine favor but to the divine likeness as well (Rom. 23; I. John 3:2). That is sanctified holiness glorified; or, as theologians say, "That 'Glorification.' The Christ-life has been his life; the Christ-righteousness has been his righteousness; and now, thank God, the Christ-glory has become his glory! It is, indeed, from first to last, Christ Jesus only in us the hope of glory. So do Baptists, as do others, believe and teach. The Baptist position maintains that every man in Christ has a three-fold salvation: (a) He has been saved from the guilt and condemnation of sin; (b) He is being saved from the power and dominion of sin; and (c) He is yet to be saved from the very effects of sin. I back these three important statements up with the old Baptist slogan, "Thus saith the Lord."

Eph. 2:5, "By grace ye have been saved." That's our past salvation.

I Peter 1:5, "Kept by the power of God, through faith, unto salvation." That's our present salvation.

Rom. 13:11, "Now is our salvation nearer than when we believed (were saved)." That's our future salvation, our salvation in prospect.

So it comes to pass that what is termed "Regeneration" (the past salvation) is but the quarrying out of the rough block of marble on God's part, which, under the touch of the Divine Artist, the Holy Spirit within (the present salvation), is to be yet changed into a thing of wondrous beauty (the future salvation). As with Israel, God had first to get them out of Egypt. That took only a few hours. But after He got them out of Egypt, then He had to get Egypt out of them. That took forty years. So it is yet. Death to sin and the death of sin are two things. Christ's death takes us out of sin. That is an instantaneous act. Then Christ's life, by the operation of His glorified Spirit within us, takes sin out of us. That is the work of a life time. But, thank God, He makes no failures. He is still able to save to the uttermost (Hebrews 7:25).

5. The Fifth Great Truth Centering in Christ Is That the Bible Itself Centres in Him, and, Therefore, Because It Does, the Bible Is the Only Standard of Faith and Duty.

In this regard Baptists stand very conspicuously alone.

(1) As to Faith:

The Bible tells of man's origin; of the introduction of sin into the world; of the fall of man, and the effects of the fall in alienating man from his God; of the coming of God's Son as man's substitute—of His mean birth, His blameless life, His shameful death, His triumphant resurrection, His glorious ascension, His complete glorification. It assures us that He will come again in the glory of His Father with His Angels to judge the quick and dead. It tells of the promise He made again and again that He would send His Spirit into the world so soon as He should be glorified, and that, coming, He would abide here unto the end of the age. It tells how and when He came, and of the work He is now appointed to carry on, and how.

And then, it tells man that all this was wrought out as an expression of God's love and mercy for him, and to supply the only possible remedy for his sins. This is Baptist doctrine with all its clothes (Theology) taken off.

And let me add that as Baptists studying the Bible as the standard of our faith we need and invite all intelligent criticism. It is intensely un-baptistic to shut up the Bible in a glass case. Yet, from the standpoint of Baptist doctrine, we can go no further in the investigation of these statements than to ask whether or not they are from God. If they are from Him, that's all we care to know, necessarily; we are willing to pin our faith to them at all hazards—whether we understand all about how we came into the possession of them or not.

Unfortunately, in our day, many there are (and some of them call themselves Baptists) who are like the frontier settler was when the "circuit-rider" asked him for a Bible that he might read. After a long search he brought out the fragments of one, remarking as he handed it to the preacher: "Pea-we 'uns is most out o' a Bible." Yes, or would think so when with all sorts of positiveness we are told that man was not created specially; but that he has been evolved from what they call "protoplasm" and that the "historicity" (ah! that's one of their pet terms)—the historicity of man of the stories in Genesis is right doubtful. Job was not a man, but a myth; Jonah and the whale is only an ancient fish-story; the book of Zechariah is merely a compilation. Isaiah was at least two, and, maybe, three or four or nothing; Satan is only an impersonal influence without habitat—a kind of diffused ether; hell is not such a bad place after all—at least it's certain that there is not enough fire there to speak of, or to make it very unpleasant; the miracles of the Bible are nothing but sensational stories, born of the fertile brain of the writers; and Jesus Christ, as a matter of fact, is not divine. Good Lord! What's to come next? It remains to be seen what other new theories the next writer can think of to enliven a book and offer to the gullible public the "finality of thought" in matters religious.

What they have done their best to do, our Bible is even more serious than was the experience of the lady in New York who, on other day, who, on leaving home, locked everything carefully, and then, for the lady's benefit, left a card on the back of the door reading: "All out. Don't leave anything on her return she found the house had been ransacked, and all the choicest possessions taken; and to the card on the door she added: "Thanks! We haven't left much. Indeed they haven't! My dear friend, on behalf of what Baptists believe and I disclaim in this my letter to you, another lot in tearing the Bible all to pieces. Bible, the whole of the Bible, and not a part, but the Bible, is the standard of both belief and duty for the Baptists. In the spirit of Christ to His enemies, let me ask: who tells the truth, why not believe it, or try to substitute something else for it? In my next letter I'll tell you what the Baptist position is with reference to the Bible and Duty.

Yours sincerely,
R. S. Galt
Huntsville, Ala.

Where Is the Fault?

Recent experiences have led me to the above question. It is asked in a national spirit. The fact is illustrated in every church community, that Baptists suffer great numerical loss to their

ship by the unreasonable and inexcusable failure of many Baptists to remove their church letters from the "old home church," when moving to some other community or State. During our recent meeting, over 100 Baptists were "dug up," holding membership in churches outside of the city. We succeeded in getting about 40 of them lined up with us. All of them ought to have done their duty.

Where is the fault? It lies largely in the church member who is so wedded to worldliness or to some false sentiment about the "old home church," that he will not hear the call of Christian duty. Memories of by-gone days and grave yards play a larger part in his religious exercise than loyalty to Jesus Christ and the salvation of a lost world.

Again, I ask where the fault is? Many of those who lined up with us requested me to write for their letters. I have written a number of pastors over the State for these church letters, and in the majority of cases pastors have failed to respond. Either the letters were not granted, or negligent church clerks have failed to forward them. I have written one pastor twice for a church letter and yet no response. Where is the fault? How can this loss to Baptist strength be checked when pastors—the very men who ought to be most concerned about removing the evil—will cast a request for a church letter into the waste basket, or deposit it in his pocket and wait a month or two and sometimes never have the letter forwarded? Brother, follow the examples of Wesson, and Lee of Batesville, and Aaron of Grenada. I had letters from the churches of these pastors inside of a week after the request was made.

M. O. Patterson.
Jackson, Miss., June 7.

How?

If election be true (the Bible seems to teach it) all who have been and who will be saved were chosen in Christ before the foundation of the world, and from a scriptural standpoint all were saved in the purpose of God, before the Gospel was given or preached. Eph. 1:4. This is the divine side of the salvation or as God sees it.

Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned." In this is forth the human side or as a man sees it. On the human point of view man is saved when he believes. But how can they be developed on Him of whom they have not heard? So the Gospel must be preached before man can believe. Cornelius was saved in purpose of God, before the Gospel was preached to him, but as humanity may view the Gospel was not saved until the Gospel was preached to him, and he believed. Peter and his company were not saved until the Gospel was preached to them and they believed and certainly Cornelius did not

know it himself until then. So, from the human standpoint, the Gospel must be preached in order that people be saved although they are saved in the purpose of God before this. Humanly speaking then, what is salvation? We might say that it is the peace and rest to the soul that we experience when we believe in the Lord Jesus Christ as our personal Savior. Cornelius was undergoing a bitter experience in the knowledge of his lost condition. Though in the purpose of God he was saved—yet not until Peter preached unto him Jesus was Cornelius saved—or, in other words, found out that he was saved by believing. Had he not believed he would not have been saved. But the Holy Spirit had prepared him to receive the truth already and he accepted the salvation that was freely offered. Had he not been prepared to receive the Gospel it would have been foolishness unto him. "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." I. Cor. 1:18.

The Gospel has no power to save until it is believed. And no man will believe the Gospel to the saving of his soul until he has been born from above. This is the immediate work of the Holy Spirit and cannot come by or through preaching the Gospel because to one unborn it is foolishness "for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Not the power of God unto salvation to the unbeliever. This is as I see it.

J. R. Sample.

How, What, Who and Where?

In The Record of June 3rd I find a space How at one end and J. R. Sample at the other, and something else in between and I got tangled up in it somehow and I want help out—it's dark in here. In the first place I want Bro. Sample to answer the following questions for my benefit: 1st. Where in the Bible do we find the doctrine of election, as it is tried to be taught today? 2nd. Who were the elected? 3rd. What was the world spoken of in Eph. 1:4? Was it Erebus, Tebel Aion or was it Kosmos? 4th. And when was the foundation of it laid? I also find in this tangle that there is a God side and a man side of this revelation, but the God side does not reveal. Now I do not know whether this applies to the gospel or the plan of salvation or election. I just can't tell which side Peter and Cornelius was on. Surely they were not on the man side—for then Cornelius would not have sent for Peter and Peter would not have told him words whereby he could be saved (for man could not do that) I believe I have got this wrong. Peter was to tell him words whereby he might know that he was already saved—now we have got it, and if Peter had not told him of course he never would have found it out, and I don't know what

would have become of him.

Stop—Shah! I thought I was done with that case, but here is the very climax of the tangle. It is said here that Cornelius was undergoing a bitter experience because he did not know that he was saved, but when Peter preached unto him Jesus, he believed and found out that he was already saved.

Now listen, had he not believed he would not have been saved. I'll declare, I wish I could understand this—but I cannot. And here is another cloud of thick darkness—well that is just the way it always is, if you get into ghost land you can see hideous things every way you look. No man will believe the gospel to the saving of his soul until he has been born from above, etc., to the unborn it is foolishness.

Say—is he born under the influence of the gospel or away from it.

Is he a born saint or is he yet in his sins? If he is born of the Holy Spirit—and is a believer just ready to hear the gospel and be saved but does not get to hear it the what? or until he does hear it what is his condition? Please define this creature—that is not effected in any way by or through the preaching of the gospel and yet he is born from above of the Holy Spirit—and is a believer—and yet he is unsaved.

Why did not Paul say that the gospel is the power of God unto the knowledge that you are already saved, and then just tell the jailer he was already saved and his house!

Surely this means salvation was a future possession, and Paul meant for him to so understand it. And that he might get up with it and possess it by believing on the Lord Jesus Christ. Read Bro. Sample's article again and then read this.

James L. Arnold.

Montis, Miss.

Notice.

The first Sunday in July (4th day) has been suggested as the day for State Mission day in our Sunday Schools.

The South Mississippi Sunday School convention requested (by resolution last year) that every Sunday School in the State give one day to State Missions and that I furnish a program for that day. I hope to mail out programs in a very few days to all superintendents and we urge every school in the State to give a liberal offering on that date to State Missions.

J. E. Byrd,
Sunday School Secretary.

Corinth.

We have just closed a meeting at First Baptist Church which resulted in 50 additions. This makes 125 since April 1, 1908. Our Sunday School has grown from about 100 to 300.

Fraternally,
D. A. Ellis.

Thursday, June 17, 1909.

THE BAPTIST RECORD

The Baptist Record,

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France is to spend \$500,000,000 in the enlargement and improvement of her navy.

We have on hand over 40 long articles and very few short ones. Do you understand?

R. A. Venable passed through our city en route to Collins, where he is now assisting Pastor Dale in a meeting.

Pastor Flowers has to his aid in a meeting this week Evangelist W. P. Price and his singer, Mr. Scholfield.

In Bro. Pope's account of the preachers' re-union at Cato, we failed to print it that Rev. J. J. Walker, of Shubuta, preached a sermon on the Great Commission.

Read Bro. J. E. Byrd's article in another column, in which it is suggested that the first Sunday in July, being July 4th, be observed as State Mission day. We think this a fine suggestion and hope all our superintendents will fall in line.

Rev. Edward Everett Hale, for many years chaplain of the Senate of the United States died on the 10th instant. He was a Unitarian minister and deservedly popular.

THE BAPTIST RECORD

In Dr. Sample's article in our issue of three weeks ago, one line was thrown out of position in making up the forms, which destroyed the force and sense of the article. We therefore, reprint it in this issue.

Be sure to read Dr. Rowe's appeal in behalf of State Missions. The change in the time of the meeting of the State Convention changes several things. But State mission expenses are going on all the while. We urge that our churches get straight down to work, and raise at least \$10,000 for State missions during July. Unless we do this a hardship will be put upon our secretary in meeting State mission obligations.

Harry Edwards was convicted in the court at Gulfport for selling a kind of "near beer." The case was appealed to the Supreme Court. The Chief Justice, his associates concurring, affirmed the findings of the lower court, holding that no beverage containing alcohol or malt in any quantities, whether intoxicating or not, could be sold legally. This ruling scores another victory for prohibition.

Some three months since Bro. A. Puryear underwent a very critical operation at the Jackson Sanatorium. For many weeks he seemed to be slowly but surely improving, but a few days ago he took a turn for the worse, and is now in a very critical condition. We extend to him and his faithful wife sincere sympathy in this trying ordeal. We also extend to Rev. J. C. Parker and wife our sympathy. Their little 7-month-old boy has just undergone an operation in heavy surgery, and we rejoice that he is rapidly recovering.

Grace; or "the Exceeding Riches" (Eph. 2:7) of "The Manifold Grace of God," I. Pet. 4:7, by Rev. J. B. Moody, D. D., Martin, Tenn. The topics treated are Sustaining Grace, Social Grace, Forgiving Grace, Saving Grace, Saving Faith, Covenant Grace, Allegorical Grace, Convenient Grace, Conditions of Salvation, Fruitful Grace, Sovereign Grace, Efficient Grace. The book contains 284 pages, is well bound in red cloth, and sells for \$1.00. It treats the doctrine of grace in a strong, scriptural way. It will fill a real need in every life, if taken into the life. This book ought to be in the library of every young preacher in the land.

The editor and family acknowledge receipt of an invitation to the marriage, on June 22, of Miss Mary Agnes Hailey to Mr. Simmons Giles Blalock. The marriage will occur in the First Baptist Church, Crystal Springs. Miss Hailey has for some time been principal of the Robert E. Lee School, one of the public schools of Jackson. She is very popular both as teacher in the public schools and also in the Sunday School work of the First Baptist Church. Her

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numerous Jackson friends will greatly miss her. The Record extends to this popular couple its best wishes.

On the first Sunday in June Rev. E. D. Solomon, late of Clarksdale, Miss., was installed as pastor of the First Baptist Church, Helena, Ark., the Presbyterian and Methodist pastors dismissing their congregations to engage in the service. Arkansas is drawing rather heavily upon Mississippi, and especially the Delta, having within the last few weeks attracted Rev. S. E. Tull, of Greenwood, and Rev. E. D. Solomon, of Clarksdale. We regret to lose these brethren, but trust that they are answering the call of God. The Helena Daily World (Ark.) has in its issue of June 7th, a good illustration of Bro. Solomon.

Louisiana Baptist Encampment. Mandeville, La., July 6-14, 1909.

This great Encampment will be held on the shore of Lake Ponchartrain. Mandeville can be easily reached from New Orleans by boat or railroad, and from Covington, La., by electric car.

Dr. R. A. Venable, of Mississippi, will give five lectures on "John and His Message."

1. His Message About God.
2. His Message About Christ.
3. His Message About the Holy Spirit.
4. His Message About Eternal Life.
5. His Message About Prayer.

Arthur Flake, of Mississippi, will give four lectures on Sunday School Work and four on B. Y. P. U. Work.

Prof. B. G. Lowrey, of Blue Mountain, will give the following:

Sunday, July 11, at 11 a. m.—Making the Most of Life.

At 8 p. m.—The Saloon, the Citizen and the State.

Monday, July 12, at 11 a. m.—Consecration of the Layman and His Purse.

At 8 p. m.—Making the Most of Life.

Tuesday, July 13, 11 a. m.—Consecration of the Layman and His Purse.

At 7:45 p. m.—Consecration of the Layman and His Purse.

Pastors J. R. G. Hewlett and J. W. Read will join a number of Louisiana pastors in giving a series of lectures on Service.

Other Speakers: J. B. Lawrence, J. D. Adeock, I. M. Wise, V. I. Masters, T. B. Ray and others.

The afternoons, except Sunday, will be given to recreation. There will be fishing, rowing, bathing, swimming, tennis, ball, excursions and other open air amusements.

Dr. Venable's lectures will be at 11 a. m. on July 6 to 10.

Don't miss this great Encampment.

Board and lodging can be obtained for \$1 per day for the entire time. Dear reader, can you afford to miss this great opportunity?

Thursday, June 17, 1909.

J. R. G. Hewlett, Osyka, Miss., chairman Finance Committee.

South Mississippi Baptist Sunday School Convention.

The second session will be held at Columbia June 29 to July 1. Our last session was a great success and we want to make this session even better. We have a good program.

We want to urge every pastor and superintendent south of A. & V. R. R. to come and bring their teachers. If your school is not all you want it to be then come. If it has already reached the standard of excellency then come help the other schools.

Pastor, please see to it that your school is represented.

J. E. Byrd.

The Martin-Scholfield Meeting at Summit.

The interest has been increasing from the first. Congregations large. Many professions. Some additions to the church. The gospel is beautifully and impressively sung, plainly, positively and tenderly preached. What a power in the hands of the Holy Spirit is Martin for the presentation of the truth! How divinely guided in the selection of his singers; Mr. and Mrs. Scholfield's gift of song is laid upon God's altar with their consecrated lives. God bless these workers—preacher and singers. Summit is laid under lasting gratitude to God for their coming to us.

I. H. AnJing.

A Call.

Why will not the clerks of the different associations send the statistical secretary a copy of the minutes of the meeting of these bodies? Please, brother clerks, if you have not done so send it right away.

S. G. Cooper.

Canton, Miss.

Christ Preaching to the Spirits in Prison.

Unavoidable circumstances have prevented an earlier response to Bro. Anding's fraternal criticism and appeal for a "more explicit" statement and less "speculation in the field of interpretation."

Read the passage carefully, "For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which were some time disobedient, when once the long-suffering of God waited in the days of Noah." I. Peter 3:18-20.

The interpretation held and taught by Bro. Anding and many other wise and devout students of God's Word claims (1) That Christ preached to Noah's contemporaries by the Holy Spirit, and through that patriarch. (2) That this preaching occurred in the days of their disobedience. (3) That

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they remained in disobedience and were in prison when the Apostle was writing.

This writer for a long time advocated that theory, but never with confident assurance, and was compelled to seek something better, chiefly for these reasons: (1) The interpretation did not seem to be in harmony with the sacred writer's purpose—to induce Christians to lead holy and beneficent lives (verses 1-18). (2) It seemed to be strained, and to have been adopted to meet the claim that there will be a probation after death. (3) It did not observe the antithesis between flesh and spirit—"put to death in the flesh and quickened in the spirit."

The view now held by the writer, commended unto his class for study, and published by request that they might have a full and clear statement of the theory, claims (1) that this preaching was done by Christ personally after his resurrection. (2) That it was an announcement, a proclamation. (3) That its purpose was not redemption, but information.

The reasons which commend this interpretation unto him are mainly two (1) It is in line with the Apostle's purpose in writing—to help Christians in patient endurance and holy living by the glorious results of the sufferings of Christ, as seen in the difference between the body in which he was put to death and that in which he was brought back to life, and that in which he ascended from the earth, entered into the invisible world, and as a mighty conqueror proclaimed that his mission had been accomplished. (2) This interpretation maintains the antithesis between "flesh" and "spirit." This antithesis requires that we translate "put to death in the flesh, but quickened in the spirit in which he went out and preached unto the spirits in prison." Quickened in the Holy Spirit would give no definite conception, and we must render "in" in both clauses of the sentence. Scholars are generally agreed in this, and also that there is no reference to the Holy Spirit. What then does "quickened in the spirit" mean? Christ could not be quickened in his human spirit, for that did not die when he was put to death in the flesh." Quickened in his spiritual body through the resurrection is consistent with the antithetic clause, "put to death in the flesh," that is, in his natural body.

I repeat, and the statement "seems" to me to be "clear" and "explicit," and no "wild speculation" either, whatever one may think about the theory, that according to this view, the meaning would be that Christ was put to death in his natural body, but quickened in his spiritual body, in which he went and proclaimed to the spirits in prison the glorious results of his mediatorial mission on earth.

H. F. S.

Good Meetings On Gulf Coast.

At Handsboro—This meeting was held in April and was begun in a school house in a suburb of Handsboro, where Rev. B. N. Hatch had been conducting a Sunday School and in a neighborhood where Bro. Hatch did a good work. The meeting was transferred to Handsboro and was continued there.

Pastor J. L. Low of Ellisville, preached throughout the meetings with his characteristic zeal. The visible results were five by letter and eight by baptism. Ten converts were baptized (several having joined before the meeting began) in Bayou Bernard in presence of a large congregation of persons of different sects. We praise God for this good meeting and for the faithful work of his servant Low.

At Logtown—This meeting was begun May 3, and closed June 7. Pastor Luther Holcomb, of Durant, preached in his attractive way to large congregations as they listened eagerly to his gospel messages. There was a fine spirit and considerable interest in the meeting. There were six additions, four by baptism. I regard this meeting as being in some respects the best ever held by Baptists in Logtown. We thank God and thank His Servant Holcomb. There is a strong Methodist church in Logtown which is composed of a good, kind-hearted, generous people and to them we Baptists are indebted for many deeds of kindness during past years. They helped us much during our recent meeting for which we thank them.

Our Coast Field—While the general depression in business has affected our coast country as much or more than other parts, still we keep cheerful and hopeful in our work. Our faithful God in whom we trust gives us precious tokens of His presence with us. We raise our "Ebenezer" and go forward in our "work of faith, labor of love and patience of hope," fully assured that "He leadeth us."

O. D. Bowen.

Handsboro, Miss.

A Great Speech.

It was my honored privilege to hear the speech of J. Benjamin Lawrence at the re-union of the "Class of '99" at Mississippi College Monday night on "The Making of a Life." Mississippi has no finer orator than Mr. Lawrence. This was the first time I ever heard him and I unhesitatingly pronounce it as one of the best speeches I ever listened to. Not only was it a masterpiece of oratory but it was full of great and inspiring thoughts calculated to be a benediction to all who heard it. I felt proud of Mississippi College and indeed of being a Mississippian. If you can get him and want a lecture I know of no greater than this.

Fraternally,

W. A. Jordan.

An Epitome of the Home Mission Board Report.

A bright thread of gratitude and gladness runs all through the report of the Home Mission Board for the fiscal year 1908-1909. And this characteristic of the report illuminates even the numerous necessarily formal and detailed statements which characterize such a report.

Perhaps the secret of this attitude of the report is expressed most clearly in these words of its introduction: "It is with gratitude and joy that the Board presents this report. Our joy is for the great work done and our gratitude is for the noble way in which Southern Baptists have advanced in liberality to this work, notwithstanding a year of unusual financial stringency. That such substantial advance should be made in such a year is take to be the summons of the Lord and of the brethren to push forward to larger things than ever in winning our homeland to Christ."

Financial Advance.

The Board's optimism seems fully justified, in the financial returns, in the fine results which have attended the work, and in the growing interest which is evident in all sections of our Zion in home mission work. The amount raised in the various States during the year has been \$283,436, which represents an increase in all of the States except two. The percentage of increase over last year was fourteen, and this in the midst of a financial stress in which it would not have been discouraging if the contributions had only equaled those of last year. While the year's total is gratifying the report deplors the delay in sending in the funds. Three-fifths of the entire amount came in during the last month, and about one-third of it in the last two days of the fiscal year! The consequent interest on account of the Board for the year was more than \$3,000.

Splendid Results of the Work.

The work of the year shows the following results:

There have been 24,628 baptisms by the missionaries of the Board and more than 4,700 additions to mission churches. This is a considerable increase on the large number who were taken into the churches last year as a result of the labors of the missionaries of the Board. A comparison with the reports of other domestic mission boards will show that these results surpass those of any similar organization in America. The entire number of baptisms by the missionaries of the Board since 1845 has been 192,607. It is an impressive view of the scope of the present work of the Board to note that slightly more than one-third of all the baptisms it has reported from 1845 until now have been administered this year!

During the present year 316 churches and 969 Sunday Schools have been organized

and 368 houses of worship built or improved.

When these general results are presented in more detailed statement the fact is revealed that there has been no single phase of the work which has not in the past year been abundantly blessed.

For instance, the Board's report includes two departments, which it designates as "Missions East of the Mississippi," and "Missions West of the Mississippi." The report shows that, while the former record (up to 1870) which showed that three-fourths of the commissions were for service east of the Mississippi, was now changed, so that more work relatively is west of the river, yet a larger actual amount of work is now done east of the river, than in former times. In addition to the church building and Negro work and nearly \$30,000 expended on mountain schools, \$32,596 was expended last year for regular mission work east of the river. It is further stressed that the coming of the mills and mines, the opening of the larger opportunities for service in the mountains, and the thronging of foreigners in the coast-side cities makes it desirable to do a yet larger work in this department.

Additional interest is given the west-of-Mississippi part of the report on account of the cession of New Mexico to Southern Baptists and the Home Board, at the recent conference in Washington of the Home Mission Society and the Home Board.

The report says that the Southern Baptist Convention territory west of the Mississippi is more than 60,000 square miles larger than that part of it which is on the east side. It calls attention that the adding of New Mexico to our territory gives us an area west of the river which is one five-twelfth times as large as the part which is on the east side.

Showing the rapid Baptist growth there, the report says that with one-third the membership last year the trans-Mississippi showed practically one-half the increase in membership from all sources, while it showed three-fourths the increase through home mission activities. The baptisms of Home Board missionaries west of the river last year were 15,396 and the additions to mission churches 33,352.

Mountain Schools, Cuba, Etc.

The mountain mission schools of the Board have flourished greatly. At a cost of slightly more than \$500.00 each to the denomination 4,316 mountain boys and girls were kept for the last year in the twenty-four mission schools. The Board is enthusiastic, and highly pleased at the fine results and successes of its mountain school activities.

The report on Cuba is optimistic. The membership increases, also the character of the members improves. Rev. W. W. Barnes is a fine addition to the force of eighteen missionaries. Superintendent M. M. McCall is a jewel, and the Havana church building

is increasing in value, while rents from its additions more than pay all running expenses.

Literature.

The report expresses gratitude that a fine home mission literature is now being produced in this country; tells of the addition of the Editorial Secretary, Victor I. Masters, to its staff in part that it may do more fully its proper share in mission literature propaganda, and stresses the denominational weeklies as the most effective publicity agents of the Board in the following language:

"We unhesitatingly pronounce the denominational weeklies as the most helpful publicity agencies, in keeping the work of this Board favorably before the brotherhood. In the aggregate they reach a much larger number of our brethren than do any other available agencies. They have shown great willingness to give their space unstintingly to the fostering of our home mission interests, and to send abroad the appeals of the Board.

"We have repeatedly known them to magnify mission interests, when they were conscious that such faithful insistence was not good 'news sense,' and they could fill their pages with other things that were useful while at the same time they possessed the novelty which would attract and hold a large number of subscribers.

"Our papers have thus not only served mission interests without charge, but have sometimes done so at an actual monetary loss. So far from asking thanks for this, it is so much of a piece with the life of sacrifice to which the Baptist denominational paper editor and proprietor is devoted, that none of his class has ever seemed to think it worth while to frame the facts into words for the public's ear.

Evangelism and Other Work.

The report on evangelism shows that eleven evangelists have been employed for all or a part of their time. They have conducted a large number of meetings both in large cities and in places where Baptists were quite weak. The number of baptisms reported from this branch of the work for the year is 1,999 and the professions of faith 4,732. Home Board evangelism has done much to emphasize the evangelistic spirit in the entire denomination, and has proven a great power toward uniting doctrinal sanity and fervor of spirit.

For the Negroes, in co-operation with the National Baptist Convention (Negro), the Home Board has employed twenty-five evangelists, while five have been engaged through the New Era plan. This work for Negroes is being abundantly blessed and is doing much toward building a higher standard for their preachers and of denominational efficiency.

Recommendations.

The report includes a few recommendations. As to the work for cities and for-

eigners it recommends larger activities through the Board, and more efficient attention from local churches. As to the woman's work it recommends that of the about \$85,000 which the Baptist women of the South appropriate for home missions each year, \$35,000 be given especially to mountain mission school work. It is further recommended that a larger amount of money be raised for church building work—not less than \$100,000. About \$85,000 was thus expended this year. At a cost of \$3,000, \$54,000 were stimulated in Oklahoma for building thirty churches last year.

The report closes with the following words: "With our forces better organized than ever before, with our wealth increasing in a fabulous manner, with our people rapidly increasing in intelligence and power, we are able to rise up in the spirit of the Lord to take this land in His name. By all the mercies of the past and by all the prospects of the future let us assay the holy task.

News in the Circle.

Martin Ball.

Rev. S. E. Tull, of Greenwood, has accepted the hearty unanimous call extended him by the First Church of Pine Bluff, Ark. He will make a worthy successor to the lamented Ross Moore. We much regret to lose him from the State, but will watch with interest his work in Arkansas.

At the close of the first week in the meeting now in progress at Winona, there had been 30 additions, most of them by baptism. The church was in fine condition to work. The soul-winner's band ready for the campaign.

The unprecedented growth of the Tennessee College for Women has caused the trustees to make an effort to raise \$150,000 for enlargement of the plant.

Mr. J. B. Roberts, of Atlanta, Ga., has accepted the management of the Baptist Sanitarium at Dallas, Texas. Mr. Roberts is now the manager of the Branch House of the American Baptist Publication Society of Atlanta.

Rev. A. B. Metcalf, of Albertsville, Ark., will spend his month's vacation, in August, in meetings in North Mississippi. He is one of the best pastor-evangelists in Alabama.

Rev. W. S. Roney, recently of Texas, has located at Clinton, Ky., and becomes Field Representative of the Western Recorder. He will also do evangelistic work in connection with his work for the paper.

Rev. H. Boyce Taylor, of Murray, Ky., has served notice that he will offer a resolution

at the meeting of the General Association, at Ashland Jan. 22, looking to the change of time of meeting to November. This is a wise and timely move.

Our Kentucky brethren are arranging for a great meeting at the B. Y. P. U. Assembly in Georgetown July 5-12. Rev. T. J. Watts says: "We will have a great big good time—in prayer, praise, study, instruction, social intercourse, rest, recreation and amusement, in an outing that will send us back to our work with fresh enthusiasm and increasing physical vigor." How helpful such a meeting will be!

Pastor S. H. Greene, of Bakersville, N. C., has recently enjoyed a great meeting with his church—69 were added to the membership. The church was wonderfully strengthened.

The papers state that Dr. G. A. Nunnally retires from the presidency of Columbia College, Lake City, Fla., and will take a professorship in Shorter College, Rome, Ga. It is not known who will succeed him in Columbia College.

The church at West Plains, Mo., has just held a great revival of religion. During the first week there were 155 accessions—110 by baptism. The meeting was conducted by Rev. C. W. Powell.

The tenderest sympathies of the brotherhood go out to Bro. Austin Crouch, of Birmingham, Ala., Woodlawn Church, in the departure to her heavenly home of his wife.

We tip our hat and make our best bow to Editor Barnett of the Alabama Baptist for the neat little bouquet given in reference to the paragraphs written by this scribe.

Rev. W. A. Hewitt, the splendid and successful pastor of the First Church, Columbus, has our sincerest thanks for kind words said about our report of the recent Southern Baptist Convention.

The readers of this paper will be glad to learn of the eminent success and good health of Rev. H. M. Long, of Williston, Fla. The work is moving grandly forward under his skillful management.

Rev. G. L. Bowles, of Wartrace, Tenn., has accepted the call to the church at Hope, Ark., and will very soon move to his new field.

Dr. J. W. Conger, president of Union University, Jackson, Tenn., has handed his resignation to the board of trustees. It is stated that he will devote himself to more lucrative employment than college work.

Among the large number to join the

church in Winona during the meeting was the very efficient and accommodating local agent of the I. C. R. R., B. A. Tolbert. Many hearts rejoiced when he confessed his savior and obeyed him in baptism.

The Biblical Recorder of North Carolina this week contains a concise and exceedingly interesting account of the late Rev. Thomas Dixon of Shelby, N. C., written by his son, Dr. A. C. Dixon, of Chicago. It has also the picture of Dr. Dixon's father and a group of his five children. The article is full of facts which are inspiring to read. The noble son honors the name of a splendid father.

Appeal in Behalf of State Missions.

At a meeting of the executive committee of the Convention Board, the secretary was instructed to make this statement and appeal. It is well known that the change of time in the meeting of our convention from July to November requires that we provide really for nearly one and one-half year's work. This extra time takes in the summer months, when money is scarce and the people slow to part with it. The recommendation of the secretary made in Record two weeks ago that collections be so arranged in all our churches as that at least one-half the amount usually given at this time of the year shall reach our treasury by middle of July was approved, and when possible the usual State Mission collection be made equal to what has been done formerly by July.

We will need ten thousand dollars in July to give the necessary relief in order to tide over the summer months, and if then we shall get additional relief asked for the cause will be safe.

We are aware of the widespread depression in our State on account of continued hard rains, and while we fear that many of our people cannot give as they would desire, yet we feel that if a systematic and earnest campaign be made by all our churches, the amount asked for will be forthcoming. Brethren and sisters, will you not pray that God will give us victory? Will you not help with your own personal effort and money? We plead with pastors for an earnest, aggressive leadership in the interests of State Missions. We plead with our Sunday Schools for a share in their gifts. We plead with the W. M. U. to take this cause on their hearts and help meet our need. We plead with the Sunbeam Bands for their prayers and help. We plead with individual brethren and sisters of large means to give more largely than hitherto.

A. V. Rowe for Ex. Com.

A Glorious Meeting.

Last night at the last service of our great meeting with the West End Baptist Church over one thousand people came. The church and Sunday School rooms were packed as long as one could get in and on the outside were people listening through the windows and great crowds were turned away for want of room.

The leading members of the church and many others said that it was the greatest meeting in the history of the church; and of course that means that it was great indeed, for the church has had some great meetings before.

Bro. W. A. McComb one of our Home Board evangelists came to us May 22nd and remained until last night, June the 6th. Staying over two weeks and through three Sundays.

The Lord was with us from the very beginning in great power. It was the deepest spiritual meeting I ever had the privilege to attend.

Bro. McComb is a strong, earnest, consecrated preacher of the gospel and is a great general when it comes to getting other people to work. When he first came he organized a "Blood Bought Band" of personal workers numbering something like seventy-five and it meant so much to the meeting.

The weather was very unfavorable during the meeting, raining every day. But notwithstanding the bad weather the house was full every night and sometimes people were turned away in great crowds.

The second Sunday morning that Bro. McComb was here we had a six o'clock morning prayer meeting with about seventy people present. You can judge of the interest of the meeting by the number present at that early hour. For it takes a lot of interest and grace to lift people out of their beds on Sunday morning. Many said that they had never received such a blessing before in their life as they received at that service. We stayed all day at the church fasting and praying and heaven came down our souls to greet. That day marked the turning point in the lives of many.

On Wednesday night of the second week we had a midnight prayer meeting and the spirit came as the sound of a rushing mighty wind and filled the house where we were sitting and it sat upon each of us. This I think was the greatest service of the meeting.

At twelve o'clock there were present about two hundred people praying and singing praises unto God. At half past twelve Bro. McComb made this proposition: "All in this congregation under thirty years of age who are willing here and now to surrender all to Jesus and consecrate your lives to Christ and do whatever He leads you to do even if it is to leave your homes and go to the foreign field as missionaries, come up to the front and kneel down." There took place one of the most touching

and yet most beautiful scenes mortal eye ever looked upon. Forty-six in number came forward, young men and young ladies with bowed head and hearts and said they would give their lives to God to be used of Him and for His glory.

As this scene took place every heart was melted and every eye wet with tears, and for a while the only way any of us could express ourselves was in tears and sobs.

At one o'clock we formed a circle round the large auditorium and locked hands, so we had an unbroken circle. Then we sang that beautiful old song: "When the Roll is called Up Yonder I'll Be There," and several other songs, among which was "Blest Be the Tie That Binds Our Hearts in Christian Love." Then we had testimonials from nearly every one present of God's love toward them. It was great. I can't explain it.

A good number joined the church during the meeting, and lots of conversions in the church.

Great good was accomplished in more than one way.

The last day of the meeting the church raised over two hundred dollars to pay a debt on the church, then raised one hundred and seventy-one dollars for evangelism.

Bro. McComb stayed in my home while here, and it was a great pleasure to have him. He brought joy and gladness with him. But it seems lonesome since he left. We shall always bless God for sending him our way. Come again Bro. McComb you have a warm place in all our hearts.

Last night after the service a crowd of our people knowing Bro. McComb was going away on the night train, went to the depot, and when Bro. McComb arrived there he found them waiting for him, and he being late to get off on the first train, and it being sometime before the second train was due, he then by permission of the agent preached a sermon there to the people. Then just as the train came up on which Bro. McComb was going away. The people began to sing "When the Roll is Called Up Yonder I'll Be There." Yes, we expect to be there, and meet Bro. McComb, and all the redeemed of the Lord.

I don't know how many conversions we had but a great number and a good number joined the church, though we did not press people to join the church, and only opened the doors of the church, when some one asked that they might join.

We believe that when people are converted, they won't spoil before they can get in a church.

Joyfully,

R. R. Jones, Pastor.

A Dedication.

St. Paul's Baptist Church, between Grenada and Charleston, was dedicated Sunday in the presence of (estimated) 1,000 people, this writer preaching the dedicatory sermon. Text, Math. 16:18. Rev. Joel D. Rice, the pastor, prayed the dedicatory prayer. Dinner was served on the ground and a second sermon in the afternoon. An immense crowd came. Some of the points were Casella, Charleston, Seobey, Hardy, and others.

This is a new organization. It was organized about 3 years ago and has rapidly grown from 18 members to 86 at present. It is composed mostly of well-to-do farmers, mostly young men with families. So the future of the church is bright. Bro. Joel D. Rice was instrumental in its organization and led in the movement to build—in fact this church is a monument to his consecrated energy and sanctified common sense.

The house cost in the neighborhood of \$1,500 and is one of the handsomest structures of its kind this writer ever saw. The bills had all been paid and the church was dedicated free from debt, thus saving the visiting pastor of the embarrassment of raising a debt. The community is justly proud of the new church house. I look for it to be one of the strong country churches in the not far away future.

Elder Joel D. Rice has spent practically all his ministry in and around that section of the State. God only knows and eternity only will reveal the good that great man has accomplished under difficult and often trying circumstances. It is certainly refreshing to hear his brethren who went to school to him who were converted under his preaching and were married by him and trained up under his inspiring ministry—speak so lovingly and tenderly of him and his work. Joel D. Rice is a great man and there is no use to wait until he is dead to say so. I make no apologies for saying so. No man other than a great one could stay so long in one place and still be honored by all. He is a giant physically intellectually and spiritually—a rare combination. I felt highly honored to be selected to preach my first dedication sermon by a man so far ahead of me as a preacher. He can teach me in the art of preaching for a long time. This was one of the most pleasant visits of my life. Such kindness and such hospitality I have rarely ever seen—and such a dinner I never saw. I am under special obligations to Deacon McKnight for his kindness to me.

God bless you Bro. Rice and your young church to the glory of His name.

W. A. Jordan.

The Important Feature.

Katherine, aged two, who had on a new pair of shoes, had her picture taken, and when asked why she did not look up instead of down said, "I wanted to see if my new shoes got their picture taken."—The Delineator for July.

To Drive Out Malaria

And Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Help the Boy to Open a Savings Account.

After he has been taught to work and earn money honestly, then it is all-important that the boy be instructed carefully in the matter of saving. Many can earn, but few can save. The evidence goes to show that a bank or trust company, usually local, furnishes the most common and satisfactory means of saving. The relation of these institutions to the boy depositor is almost always one of helpfulness and encouragement. It matters not how little the lad may be earning, see that he saves a portion of it. Give him a toy bank at first, and as soon as he has accumulated a half-dollar or more have it placed to his credit in a bank of deposit. Develop his interest in the matter by talking to him and by taking him to the bank with you where he may see the papers made out. On the writing stand in the bank will be found deposit slips. In the proper blank spaces on one of these write the date, the boy's name, and the amount to be deposited. Hand this slip to the teller and he will do the rest. Try to develop in the young financier's mind some reasonable purpose for which this money is being saved, and lead him by degrees to have fond anticipations of its final use. When practicable, have the boy's savings deposited in an institution that allows interest on such accounts, explaining to him just how money grows when bearing interest. Some banking institutions will offer as an investment small interest-bearing securities, sometimes netting the purchaser as high as five per cent or more.

Other Means of Saving.

In the home town or city there is often a local building and savings association in which a share

can be secured for the boy. Fifty to sixty cents paid in monthly will, at the end of about ten years, amount to \$100. One judicious father who is following this plan reports: "This is a splendid thing. As a result of watching this account grow my children have learned much about the practical uses of money." Let the parent investigate this means of saving.

One of our printed questions was: "How do you train the boy to hold part of his earnings in the face of temptation to spend?" Many have found this the most serious part of the whole problem. Others have reported effective methods, such as: "Do not permit him to hang around the stores too much with money in his pocket." Running at will upon the streets and into the stores is the boy's first step on the road to financial recklessness. "Give him, say, a quarter and send him to the store to spend a stated part of it with the understanding that he is to return with the balance." Do not be too close with him. A growing boy should be permitted to indulge that "sweet taste" reasonably often, but on some occasions he must be argued into passing the attractive shop or store without yielding to his desire to spend. Much urging and explaining may be required at first, but in time he will learn to carry his own money and to spend a part of it reflectively while he is holding back a certain portion to place in his savings account. The youth that can do this is well on the road to financial integrity, and his moral strength and self-respect are also much enhanced.

Some have found it advisable to have the boy begin early to call his savings account a "college fund." He is thus led to realize while young that he is at work helping to shape his own career. He may thus be enabled to go through college without having to stop and work for funds. Some have reported it a very satisfactory plan to take out for the boy, say, at ten years of age, a twenty-year endowment insurance policy, and to require him to assist in making the payments. By the time the college period is reached he may realize enough cash upon the policy to meet his necessary expenses.



Rain! Rain!! Rain!!! All in vain!

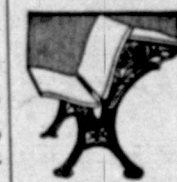
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Teach the Boy to Spend Judiciously.

By degrees, as suggested above, the boy acquires sufficient self-resistance to enable him to return from the store with some money in his pocket. This is his first step in wise expenditure, for it is certainly indicative that he is proceeding thoughtfully. One father inculcates this first lesson by giving his young son the usual weekly allowance only on condition that he has kept and saved for his bank account a stated portion of the sum received the preceding week. Try paying your eight year-old boy, say, forty cents each Monday morning for the performance of certain reas-

onable home tasks, with the specific arrangement that he may spend fifteen cents of it as he pleases while the remaining twenty-five cents is to be brought back Saturday evening either to go into his savings account or to be invested under your direction. (To Be Continued).

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.
 Mrs. J. A. Hackett, Meridian,
 President of Central Committee.
 Mrs. W. R. Woods, Meridian,
 Secretary of Central Committee.
 Mrs. W. S. Smith, Meridian,
 President of Sunbeam Work.
 Mrs. Martin Ball, Winona,
 President of Young Woman's
 Auxiliary.
Officers of Annual Meeting.
 Mrs. J. D. Granberry, Hazle-
 hurst, President; Mrs. Paul Smith,
 Meridian, Vice President; Mrs. G.
 W. Riley, Jackson, Recording
 Secretary.

Woman's work
 I know not the way I am going,
 But well do I know my Guide;
 With a child-like trust I give my
 hand
 To the Mighty Friend of my side.
 And the only thing that I say to
 Him
 As He takes it, is: "Hold it fast,
 Suffer me not to lose my way.
 And lead me home at last."
 —Havergal.

Columbus, Miss., June 7.
 My Dear Mrs. Johnson:
 It is with a feeling of sadness I
 leave the dear sisters of Woman's
 Work of Mississippi, with whom
 I have had such sweet commune-
 for so many years; but trust my
 lines will be cast in a field of use-
 fulness in Pensacola, Fla., which
 place will be our future home. In
 reviewing the past, I feel I have
 left so much undone, that I could
 have done, but I ask your pray-
 ers to follow us in our new home,
 and that "greater things" may
 be accomplished.
 Good-bye, dear friends, one and
 all, and may God's richest bless-
 ings abide with you and yours.
 Sincerely,
 Nettie Smith, Whitfield.

For HEADACHE—HICKS' CAPSIDINE.
 Whether from Colds, Heat, Stomach or Ner-
 vous Troubles, Capsidine will relieve you. It is
 liquid—pleasant to take—acts immediately.
 Try it. 10c, 25c and 50c, at drug stores.
Can Cancer Be Cured? It Can.
 We want every man and woman in the
 United States to know what we are doing.
 We are curing Cancers, Tumors and Chronic
 Sores without the use of the knife or X-Ray,
 and are endorsed by the Surgeon and Legis-
 lature of Virginia. We guarantee our cures.
The Kellam Hospital,
 1817 West Main, RICHMOND, VA.

**Recommendations of the Home
 Mission Board to the Woman's
 Missionary Union—Presented at
 Annual Meeting, 1909.**

We are profoundly grateful to
 the women of the Missionary Union
 for their co-operation in the
 great work of home missions. We
 have had a most wonderful year
 of blessings and beg our sisters
 to join us again in helping us to
 win our dear Southland for
 Christ. The demands for enlarge-
 ment are so urgent that we must
 have greater zeal, larger liberal-
 ity and more profound prayer for
 Divine help. The following recom-
 mendations express some of the
 thoughts that burden our hearts:

1. More than ever do we need
 information concerning our home
 mission work. Without informa-
 tion, there can be no inspiration.
 We beg that our sisters continue
 their help in circulating home
 mission literature. The Home
 Field, good books on home mis-
 sions, tracts, leaflets and book-
 lets. The Board furnishes free
 tracts, and leaflets on all phases
 of our work. The Home Field
 is greatly improved and is inval-
 uable for its fresh information.
 We earnestly ask the help of
 our sisters in adding 20,000 new
 subscribers during the year. Let
 every society send a club of sub-
 scribers.

2. We ask the Union to raise
 \$85,000 for the new year. Of the
 amount to be raised by the wom-
 en's societies, we ask that \$35,-
 000 be raised for our Mountain
 Mission School work.

We recommend that the young
 women be asked to give \$8,500
 for our immigrant work and that
 the Sunbeam Bands be request-
 ed to raise \$8,500 for our work
 among the Indians.

3. In order that more time
 may be had for emphasizing and
 gathering the Self-Denial offer-
 ings, we recommend that the first
 week in March be selected instead
 of the third week in March, as
 at present.

4. We have need of constant
 prayer for God's blessings upon
 the mighty task before us.
 We beg, therefore, that our work

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.
 I know woman's sufferings.
 I will mail, free of any charge, my home treat-
 ment with full instructions to any sufferer from
 woman's ailments. I want to tell all women about
 this cure—you, my reader, for yourself, your daughter,
 your mother, or your sister. I want to tell you how
 to cure yourselves at home without the help of a
 doctor. Men cannot understand women's sufferings.
 What we women know from experience, we know
 better than any doctor. I know that my home treat-
 ment is a safe and sure cure for Leucorrhoea or
 White discharges, Ulceration, Displacement or
 Falling of the Womb, Profuse, Scanty or Painful
 Periods, Uterine or Ovarian Tumors or Growths;
 also pains in the head, back and bowels, bearing
 down feelings, nervousness, creeping feeling up
 the spine, melancholy, desire to cry, hot flashes,
 weariness, kidney and bladder troubles, where
 caused by weaknesses peculiar to our sex.
 I want to send you a complete ten day's treat-
 ment entirely free to prove to you that you can cure
 yourself at home, easily, quickly and surely. Re-
 member, that it will cost you nothing to give the
 treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a
 week, or less than two cents a day. It will not interfere with your work or occupation. Just send
 me your name and address, tell me how you suffer if you wish, and I will send you the treatment
 for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my
 book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why
 women suffer, and how they can easily cure themselves at home. Every woman should have it, and
 learn to think for herself. Then when the doctor says—"You must have an operation," you can
 decide for yourself. Thousands of women have cured themselves with my home remedy. It cures old
 and young. To Mothers of Daughters, I will explain a simple home treatment which speedily
 and effectually cures Leucorrhoea, Green Discharges, Painful or Irregular Menstruation in Young
 Ladies. Plumpness and health always results from its use.
 Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell
 any sufferer that this Home Treatment really cures all women's diseases, and makes women walk
 strong, plump and robust. Just send me your address, and the free ten day's treatment is yours,
 also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 232 • South Bend, Ind., U. S. A.

and workers may be constantly
 remembered by you at the Throne
 of Grace.
**Recommendations of the Foreign
 Mission Board.**

We appreciate most heartily
 the efforts our sisters of the W.
 M. U. are putting forth for the
 advancement of the Master's
 Kingdom. The receipts of the
 past year have been good and
 our sisters have done a great
 work in giving out information
 and getting new interest on the
 part of our people.

1. We recommend that the sis-
 ters continue to lay special em-
 phasis upon systematic and pro-
 portionate giving. We hope that
 they will so instill this idea in
 the hearts of our people that our
 churches will become impressed,
 and that our people will contrib-
 ute more scripturally for the
 work of sending the gospel to all
 the world.

2. We recommend that the
 Young Woman's Auxiliary raise
 \$8,500 to pay for the beautiful
 property which the Board has
 bought at Shimonoseki, Japan.

3. We recommend that the
 Sunbeam Bands raise \$8,500 to
 pay the salaries of our mission-
 aries in Africa.

4. We recommend that the sis-
 ters continue to help in our Ed-
 itorial and Educational Depart-
 ments. We find that our people
 are to a great extent uninformed
 about our work, and it is for this
 reason that they are not giving
 more. We believe that if we can
 get them to read the literature
 which has been and is being pre-
 pared on the work of the King-
 dom, we will see a marked ad-

vance in their giving.
 5. We recommend that the
 Christmas Offering for this year
 shall again be taken for the great
 work in China. God has marvel-
 ously opened the doors of that
 great nation, and now is the op-
 portunity to enter. The debased
 and degraded condition of wom-
 en in that country should appeal
 to every woman and girl in our
 land who knows of Christ, to
 help the women and girls of
 China.
 6. We recommend that the
 Woman's Missionary Union try
 to raise this year \$115,000. This
 will be an advance over what our
 sisters raised for the past year,
 and we ask them to join with us
 in a strong forward movement.

"IT WEARS THE CROWN."
 ROYALINE OIL FOR RHEUM.
 ROYALINE OIL FOR RHEUMS.
 ROYALINE OIL FOR PAINS.
 ROYALINE OIL FOR WOUNDS.
 ROYALINE OIL FOR COLIC.
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 ROYALINE OIL, CLEAN AND STRONG.
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 ROYALINE OIL FOR SORE FEET.
 ROYALINE OIL FOR SORE NOSE.
 ROYALINE OIL FOR HEADACHE.
 ROYALINE OIL FOR BRUISES.
 ROYALINE OIL, NO GREASE, NO STAIN.
 ROYALINE OIL THE BEST ANTISEPTIC.
 10c, 25c, 50c. Druggists.

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 Offices: 3rd Floor, Brown's Drug
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 try bank with about 400 accoun-
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 references. Address "S," P. O. Box
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 better finish to starched
 clothes and linens. Melt
 a little Pure Refined
 Paraffine, add it to
 hot starch, and
 when the ironing is
 done you'll be de-
 lighted with the
 firm, lustrous sur-
 face on every piece.



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applied hot is the surest way to seal fruit
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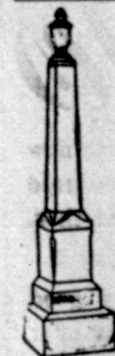
Pure Red Rust-Proof Oats, free
 of Johnson Grass or other noxious
 seeds. 80 cents per bushel,
 or 10 or more bushels at 75 cents
 per bushel.

Hairy Vetch, 10 cts per pound,
 \$9. per 100 pounds.

Southern Winter Rye Grass,
 single bushel \$1.40; sack of 3 bush-
 els \$1.35.

Best Alfalfa, 20 cents per lb.;
 \$19.00 per 100 lbs.

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 other words you do not
 pay our small professional fee until
 cured and satisfied. **Garnes**
 240 Walnut St., Kansas City, Mo.

The Day of the Child.

It has come at last. While we
 have been pondering in this
 country, the evils which affect
 child life, our mother, the ever-
 aggressive England, has taken
 the great forward step. While
 here one devoted band of enthu-
 siasts has been fighting for child-
 labor restrictions, and another for
 child hygiene and a third for
 child rescue, our great mother na-
 tion across the sea has been formu-
 lating and has now passed a
 drastic act, revolutionary in its
 provisions which must bring joy
 and heartfelt relief to all those
 who have long since realized the
 import of proper legislation in
 regard to the child. To quote
 the newspaper reports of this
 great forward step:

"It provides for the stricter
 prevention of cruelty to children
 and the better safeguarding of
 infant life, institutes children's
 courts, arranges for the segrega-
 tion of juvenile offenders and un-
 dertakes a wider parental con-
 trol of the morals of children."

Pawnbrokers may not accept
 articles in pawn from children
 under fourteen years of age. Inn-
 keepers may not allow them in
 their barrooms. Tobaccoists
 may not sell cigarettes to boys
 apparently under sixteen, and
 constables must confiscate ciga-
 rettes or tobacco in their posses-
 sion.

Much along this line has al-
 ready been done in the United
 States, but surely here for the
 first time is the children's char-
 ter, and this is truly the day
 of the child. While we in this coun-
 try have been fighting to arouse
 the American sense to the fact
 that there is a problem which con-
 cerns the child, England has
 solved it. She has blazed the
 way. We will come along some
 day with a "Children's Secre-
 tary," there will be a "bureau"
 to gather data concerning the
 child. We will have uniform
 State child-labor laws and child
 hygiene laws and child-rescue
 laws, and when we do we will
 have great cause for rejoicing.
 But meanwhile England has pre-
 sound forward legislation on this
 ceded us, and in the matter of
 all-important topic we are only
 beginning. England has given us
 the Magna Charta of the Child.
 —Editorial in The Delineator for
 July.

GET READY FOR HAY BALING

THE demand of the market for baled hay. There are the
 best of reasons why you should bale the hay you have to
 sell.

There's a larger demand for it. It brings a better price.

It is easier to handle.

And you should bale it yourself rather than hire it done be-
 cause the money you would pay the contract baler eats a big
 hole in your profits.

You have the time to do your own baling. You have idle
 horses in the fall and early winter to furnish the power. And
 you have enough help, or nearly enough help, on the farm to
 operate the press. All you need is a good reliable hay press.

I. H. C. PULL-POWER PRESSES DO GOOD WORK AND FAST WORK

Buy one of the strong steel and iron I. H. C. presses this
 year, and if you have any considerable amount of hay to bale, it
 will save you its cost the first season. And you will have a reli-
 able press for many seasons to come.

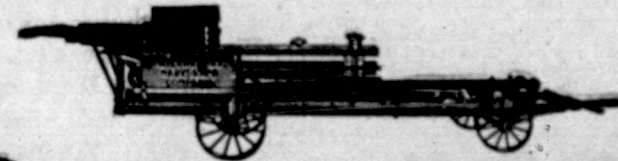
I. H. C. presses make you independent of the contract baler.

They are specially valuable to the average farmer and hay
 raiser because they are operated with small forces, at no expense for power,
 and the work can be done at times when there is little else for either man or
 horses to do. These presses will bale your hay, straw or anything else you
 have to bale into solid, compact and uniform bales. The one-horse press, an
 ideal baler for small hay raisers, turns out 14x18-inch bales. Under average
 conditions, it will bale at the rate of 6 to 8 tons a day. The two-horse press
 has bale chambers 14 by 18, 16 by 18 and 17 by 22 inches in size, and bales 8 to
 15 tons a day—a profitable machine for joint ownership among neighboring
 farmers or doing contract baling.

I. H. C. presses are not horse killers, are convenient to operate and there
 is no pounding or uneven draft. Both are full circle presses, and do not
 worry the horses with constant stopping, backing and starting.

Call on the International local agent and see the presses, or write to the
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**THIS BEAUTIFULLY
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Best Mantel for anywhere near the price. Has ad-
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Will Grace Any Apartment

Specially appropriate for parlors, dining rooms, sitting
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 and friezes of the lower and upper shelves give the appear-
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 Piano finish. Thoroughly seasoned lumber.

Height, 7 feet 5 inches. Top opening, 62 1/2 inches. Mirror,
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NOTE—Largest mantel-making establishment in the South.
 We sell goods with the understanding that if not exactly as rep-
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For catalogue, address—

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Session Opened September 28, 1908.

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S. B. CULPEPPER, President.

New Miss.

Deaths.

In Memoriam.

Sister Elizabeth Magee Berry has gone to her heavenly reward. She took her departure from this earth on Friday, June 4, 1909, having lived here nearly sixty years. Her earthly home was in Simpson county, Miss., and her church home was at Mt. Zion Baptist Church where the writer is the happy pastor. She was converted at the age of thirteen years, and during all the fifty years since that time she has lived a consistent Christian, and church member. She leaves a husband and thirteen grown children to mourn her loss. She was a true wife, a loving mother, a loyal church member, brave in all the battles of life, and was supported in every undertaking by sound principles, good judgment and a remarkable fund of energy. She was indeed a mother in Israel and the loss of her from her home, and church and community is humanly speaking, irreparable. But, our Heavenly Father knows best, and whatever He does is right. We look to Him. May His blessing abide upon the bereaved.

J. F. Tull.

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President J. W. Conger, Jackson, Tenn.

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a strong faculty; no better location.

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management. Industrial home for girls;

elegantly appointed dormitory for young

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& Conservatory of Music

Do you want a safe College for your daughter? Investigate the "Meridian."

Our patrons say: "It's the best and safest College for girls in the land." Largest private college in the South. Students from thirty States. A College of high rank. Educates the brain, heart and hand; as well as literature, language, music, industrial and fine arts. Large Conservatory of Music in the South. Mild, beautiful climate. Resident woman physician. Fifty free scholarships for tuition annually. Write for illustrated catalog and particulars—free.

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THOROUGH PREPARATION—STRICT DISCIPLINE—MILITARY TRAINING—ATTENTION TO MORALS—CHRISTIAN FACILITY—IN THE HIGHEST HILLS OF MISS. BEST EQUIPPED AND BEST MANAGED PREPARATORY SCHOOL FOR BOYS IN THE SOUTH. WRITE FOR CATALOGUE. CHAMBERLAIN HUNT ACADEMY, PORT GIBSON, MISS.

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QUEEN CITY BUSINESS COLLEGE

"The School of Actual Business"

M. F. MITCHELL, Pres.

Meridian, Miss.

Some Reflections.

In The Record of June 3, I notice in Bro. Gavin's Letter No. 10 concerning baptism a reference to Dr. Sturdivant's booklet entitled "A Plain Discussion of Baptism."

I well remember those articles when they were published by the Alabama Christian Advocate. I was railroad agent at the time for the Southern Railway at Republic, Ala., twelve miles from Birmingham and had just joined the Methodist church and had been licensed to exhort. Dr. Sturdivant came in my office to see the new born Methodist preacher and after a brief conversation he departed with the words: "Well my boy we will baptize them any way won't we? Sprinkle, pour, or immerse and any other way if there were any, wouldn't we?"

I replied yes, but felt at the same time that there must be some consistency there. It was only a few weeks, perhaps, after this before he began these master pieces (!) on sprinkling and pouring.

I want simply to say amen to Bro. Gavin's view that a Methodist has positively no right to immerse neither has he any claim to this mode as they are pleased to call it.

Although I tried hard to be a Methodist, in the light of the truth I utterly failed and shortly after the above mentioned occasion I was ordained to the full work of the gospel ministry and was called to be pastor of the Baptist church at Republic. I felt as if I had been released from a prison and the larger and freer I get from feasting on the gospel of my Blessed Lord and the more I am associated with the great body of freedmen of our Lord's the happier I am.

Yours in Him,

J. G. Murphy.

Hicks' CAPUDINE Cures Sick Headache. Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female Troubles. Try Capudine—it is a liquid—effects immediately. Sold by druggists.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 28th, 1906. Serial Number 100. AN OLD AND WELL TRIED REMEDY.

Mississippi College.

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Two Splendid New Buildings Recently Completed;

Others to Follow.

ENDOWMENT INCREASING.

EIGHTY-THIRD ANNUAL SESSION OPENED

SEPTEMBER 30th, 1908.

460 STUDENTS.

—Last Session—

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FUTURE EXISTENCE.

A. J. A.

Across the great expanse from pole to pole,
The thoughts which most completely minds control,
And overwhelm them with the most concern,
Are thoughts of immortality of soul.

Before the soul these three great aspects spring:
No barrier stands but Life, a brittle thing:
For him who doubts there is no place but hell:
And he who trusts will endless glories sing.

Reflections none more real than these appear,
And there are none of greater awe or fear,
For they must reach across eternity
Whose ever present depths in man inhere.

When Death the curtain from all shall withdraw,
And stern reality shows every flaw,
And undisputed Truth reveals her face,
Behold, then, Justice and relentless Law.

Here enters Doubt with direful consequence,
Which entertained presents a great pretense,
Misfortune grievous well esteemed the worst,
Because against it there is no defense.

With no resistance but to acquiesce,
And wait for Folly's weaknesses to bleed,
Is fatal cowardice beyond compare,
Though often men will not as much confess.

How men are wont to reason, now behold;
At methods of instruction some will scold,
While others love to boast of ignorance,
And think, when obstinate, that they are bold.

They say "Who us into the world has sent
We know not, but we came and are content
To know not what the soul or body is,
To know not what by heaven or hell is meant.

That part of us which thinks on what we say,
Reflects on all things else, as well it may,
But self is subject of intensest thought,
A knowledge true of which there comes no ray.

Behold we frightful space of universe,
We feel ourselves enchained with dismal curse,
Not understanding why thus placed we are,
And know not how this curse we may reverse.

We nothing see except infinity,
Which swallows us like rain-drops in the sea,
Or like a flitting shadow, just a touch:
The sum of knowledge is that death must be.

But that of which we are most ignorant,
And knowledge which we most sincerely want,
Is after death "is there a conscious self,
In quiet state, or restless rampart?"

We do know this: at our departure, we
Must fall to nothing and like cattle be,
Or at the hands of God must meet our Fate,
And boldly face an endless hell's decree."

The Christian faith has fixed within its scope,
These two great principles surcharged with hope:
Corrupted Nature and Redeeming Love,
Each free to act without the aid of Pope.

Yet opposition serves to demonstrate,
How truth of God's redemption high and great,
Will aid in elevating human souls,
And glorify the Christ through man's estate.

Who sees God's beauty clad in Nature's dress,
Can free his soul from fear of all duress,
For beauty, grace and views of heaven are his,
And in his faith he knows that God will bless.

Who walks with God and in his presence lives,
His mind imbued with wisdom ever gives
A glorious glimpse into the future life:
How wrong sustained "impartial heaven relieves."

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An Indian Summer Day.

Afar in tangles mazy
Are gold and scarlet gleams;
But the world is just too lazy
To tell the winds its dreams.
But even the winds seem dead,
for they

Ruffle no rose-leaf on their way.

And yonder, where the mill is,
No blade, no bloom is stirred;
Still are the water-lilies:

There is no whispered word
To wake the world that wakes
to weep:

Let it sleep—let it sleep!

—Selected.

Divorce.

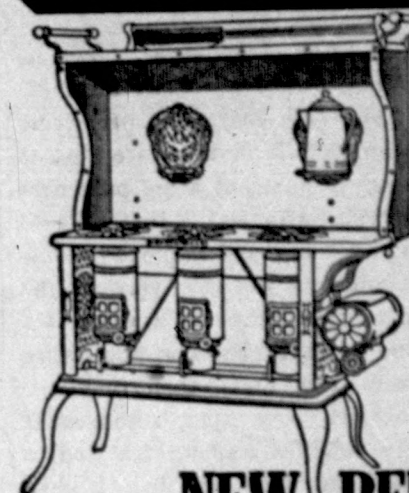
Editor Record:

Seeing all the preachers of the city of Jackson of all denominations have agreed not to marry any divorced person, now will you allow me to ask a question who is married. Does it constitute a lawful marriage when two persons, man and woman, stand up in the presence of the preacher and people and the preacher pronounces them man and wife? Do you believe the two are married in the sight of God if they didn't love each other? My answer is they are married according to the laws of our State. The law of God is far above the law of man. I don't believe they are married unless they love each other. They are living in lawful prostitution in the sight of God. Now what is marriage? Love and nothing else in the sight of God. I don't believe there would be any divorces if they loved each other. Love hides a multitude of faults. Let man and wife love each other as they should and they don't see each other's faults. Please let us hear from all the preachers on the subject.

J. W. M.

Human Improvement.

The world is growing better. Improvement shows nowhere more plainly than in the decrease of drunkenness and opium eating. These vices will soon be considered features of a decadent past. Unfortunately, however, there are many human derelicts still being buffeted on the waves of life whose appetites have been so vitiated that liquor or opium seems to them absolutely indispensable. Some of them yearn for deliverance and if there be any such sufferers in your neighborhood, you can do them an act of kindness by telling them of Dr. B. M. Woolley, the Atlanta (Ga.) specialist who cures persons of such vile habits. Dr. Woolley has been working in the interest of fallen humanity for over thirty years. He regards a creature of drunkenness or opium as a man who is addled who can be cured. His success fully confirms this theory. From his sanitarium in Atlanta there is a steady exodus of those whose burden of slavery has been removed. It takes four weeks to cure except in extremely difficult cases. Dr. Woolley wrote a treatise some time ago on the cure of opium and liquor habits. Dr. Woolley will send it with his compliments to any one who wishes to study the subject.



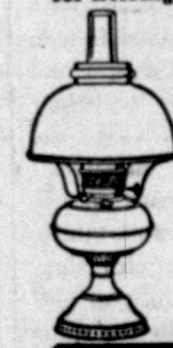
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Cleanse Yourself.

II. Cor. 7:1, says: "Let us cleanse ourselves of all filthiness of the flesh and spirit perfecting holiness." Now there are a great many people and some preachers as well, who admit that tobacco is unclean, and believe people should not use it; yet, at the same time they are waiting for God to take the taste and desire away from them, then, they will quit it. Now that is somewhat like a fellow waiting for God to clean his face and hands when they are dirty. But, we say, that cleaning our hands and face is our part, and that God furnishes the water; that is just so, and if we are to cleanse our flesh from all filth and dirt, and inasmuch as tobacco is admitted by nearly all at least to be a habit of the flesh (and I dare say any sensible man wouldn't claim it as a spiritual commodity necessary to their spiritual happiness) why, the command to "cleanse ourselves" has as much reference to the mouth as the hands, yes certainly, ourself is to do the cleansing. God furnishes the basin, pan and soap, but we are to do the quitting; now you have it. Any great big-stand-up-in-the-road-and-squirt-tobacco-juice who says he is waiting for God to take away the desire, and then he will clean up, ought to be taken in charge by the town scavenger, and with a mop well saturated with a concoction of oil of cloves and carbolic acid perfumed with a reasonable portion of disinfectants to simmer it down to wearable conglomeration (you say he couldn't take it, O yes, if you can stand tobacco, which nothing else but a billy goat and worm can stand of the animal tribe, you can stand anything) and at least fix him up for a seat in a first-class car, and sitting room. Now all will confess I suppose, that the signs to be seen in coaches, depots, etc., is not intended for clean, gentlemanly folks, but only as a protection to them from filth. I am glad that the railroads are condemning it, and other employment bureaus, if a compromise, filthy, foul-mouth preacher (!) won't. Bless God, the time is coming, when you will have to away with it, as respectability, decency, cleanliness and society, and lastly, the denominations are and will legislate against it.

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